

NEWS FROM THE MISSION FRONT

January, 1941

Student Foreign Missions Fellowship

Princeton, N.J.

Convention Resolutions

You will be hearing a great deal about the 1940 F.M.F. convention, with its attendance of 300, representing 40 schools. Next month we plan to issue a full report for the information of the chapters, but in this number we give you only the resolutions passed by the convention. This is what the F.M.F. believes, and what its members are thinking about missions in these uncertain days.

WE, the members of the Student Foreign Missions Fellowship, assembled in National Convention,

Convinced that the Bible reveals the supreme work of the Christian church to be the evangelization of the world through the proclamation of the gospel of "Jesus Christ and Him crucified", and

Conscious that the greatest incentive to obedience to our Lord's great commission is the constant expectation of His personal return to this earth,

Do hereby resolve:

1. That the New Testament be given its God-ordained place of preeminence as His Missionary Textbook embracing all phases of missionary effort and revealing His methods for the certain accomplishment of this task in a manner that will bring souls to Himself and glory to His name.

2. That, trusting in the triumph of God and the power of prayer to prevail over the present world situation, we call for an all-out advance in missionary effort.

3. That we reaffirm our allegiance to our government and commend to its attention the vital importance of missionary work in a world at war, and that, in the light of the "desires of the British Government...that the services rendered by Christian missions should continue"* in

*From an open letter by Lord Halifax.

times of war, we urge our government also to use its powers to further the world missionary program in days of crisis.

4. That we pray earnestly for revival in the student world, cooperating to that end with existing organizations seeking to evangelize students.

5. That we call upon churches, schools, and conferences to aid in bringing missionary information to the attention of students by setting apart missionary Sundays in the churches, missionary days in conferences, and missionary weeks in schools, for the purpose of confronting Christians with the facts of the mission enterprise and their responsibility to find God's place for them in His program of world-evangelization.

--December 31, 1940

MEDICAL WORK

Chile. According to government statistics over sixty per cent of the children born in Chile die before reaching the age of three, mostly from preventable causes due to ignorance and poverty. Some of the most successful evangelistic work has begun in baby clinics conducted by mission stations there, but self-supporting.

Siam. Of Siam's 10,000 lepers only 1000 have been reached by the various mission hospitals. Practically all patients have become Christians, however. Now healed lepers are being sent out to establish clinics in out-lying districts. No wages are paid, but medicines are supplied free.

China. Statistics can give only a bare idea of the terrible odds against which missionary doctors are struggling in war-ravaged China. "It is literally true that if every city west of the Mississippi were destroyed, and the entire population without shelter, the sum total of misery would be far less than what exists in China today," writes the Chairman of the great United Council for Relief in China. When the Japanese captured beautiful Hangchow, out of its million people, in a single day and night, only 200,000 remained. In the International Settlement of Shanghai the police gathered up on the streets 79,000 corpses of refugees that had staggered into the city, dying of starvation and wounds.

Even in the refugee camps that were so wonderfully organized, 62,000 little children under five years of age died before they could be resuscitated from the suffering through which they had passed.

PRAY for the medical work of the missionary enterprise. Pray that the Lord may find for His use men who are not only doctors, but Christians. Praise Him for the effective testimony of medical missions in a suffering world.

EDUCATIONAL WORK

Philippine Islands. Young people are crowding the public high schools far beyond capacity; opportunities for Christian work among students are greet and increasing; yet the present missionary staff of one of the largest missions in the Philippines numbers 57, whereas in 1930 it was 72.

China. When the Rev. Calvin W. Mateer arrived in Shantung Province in Northern China in 1864 there was no chance for preaching, so he started a school with six boys and no equipment or buildings. He built his scientific instruments with his own hands. Out of that humble beginning grew the first Christian colleges in China. And so earnestly and thoroughly did Dr. and Mrs. Mateer teach the Bible and present Christ, that every graduate was a Christian even when their number exceeded a hundred.

PRAY that mission schools may continue to be distinctively Christian. Pray for Korea where mission schools are closed by government persecution, and for Persia where the educational work of the missions is being secularized and nationalized by government edict.

EVANGELISTIC WORK

India. Some years ago the Standard Oil Company operating in India, the Burma Oil, and the Burma Shell Company, said in effect, "We will put light in every one of the 700,000 villages in this land." They have done it. What has the church done? Today Christ is not being preached at all in 500 out of 600 native states, comprising one quarter of the population of India. If 1000 new missionaries were sent to India, each could find 650 villages with no resident missionary. The oil companies have done their work. Will the church of Christ do less?

Japan. Missionaries in the country have developed newspaper evangelism, and now the work is being carried on by Japanese Christians. Since the Japanese people are highly literate, and the newspapers have huge circulations, paid advertisements of Christianity have gone into thousands of untouched homes. The response has been greet, with much correspondence requesting more information.

PRAY that the Lord will open our eyes to the need of the world, and our minds to new methods of effectively presenting Him to men.

Samuel H. Moffett, *Wheaton College '38*
Reformed Theology (*Dr. Kuiper's*) - *Princeton Theological Seminary*
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ESCHATOLOGY OF THE WESTMINSTER CONFESSION

I. The State of Man After Death

- A. The Body: returns to dust and corruption.
- B. The Soul:
 - 1. General statement:
 - a. Being immortal it does not die or sleep.
 - b. It returns to God who gave it.
 - 2. The souls of the believers.
 - a. Are made perfect in holiness.
 - b. Are received into highest heavens.
 - c. Behold the face of God.
 - d. Await the redemption of the body.
 - 3. The souls of the wicked.
 - a. Are cast into hell.
 - b. Await judgment in torment and darkness.
- C. The Place of Souls Separated from the Body.
 - 1. Heaven for the righteous.
 - 2. Hell for the wicked.
 - 3. There is no other place acknowledged in Scripture.

II. The Resurrection

- A. Time: at the last day.
- B. Manner
 - 1. Those alive at that day shall not die, but be changed.
 - 2. The dead shall be raised.
 - a. They shall have the same bodies with different qualities.
 - b. These bodies shall be united to their souls forever.
 - 3. Distinction between the just and the unjust.
 - a. The just are raised to honor and conformity to the body of Christ.
 - b. The unjust are raised to dishonor.

III. The Last Judgment

- A. The Judge is Jesus Christ.
- B. The Judged.
 - 1. Apostate angels.
 - 2. All persons who have lived upon earth.

- C. The Manner of the Judgment.
 - 1. The judged shall give account of their thoughts, words and deeds.
 - 2. The judge shall give to them good or evil according as they have done in the body.
 - 3. The sentence:
 - a. Reward for the righteous.
 - 1) Everlasting life
 - 2) Joy in the presence of the Lord.
 - b. Punishment for the wicked.
 - 1) Eternal torment
 - 2) Everlasting destruction from the presence of the Lord.
- D. The Purpose of the Judgment.
 - 1. To show God's mercy in the salvation of the elect.
 - 2. To show God's justice in the damnation of the reprobate.
- E. The Time of the Judgment.
 - 1. The day is certain.
 - a. This knowledge deters from sin.
 - b. " " consoles the godly in adversity.
 - 2. But the date is unknown.
 - a. Thus man will shake off carnal security.
 - b. Thus they will be always watchful, ready, and eager for the coming of the Lord.

Because I feel that the Confession's treatment of this subject is inadequate, I append the following outline from Berkhof:

- I. Individual Eschatology.
 - A. Physical Death.
 - 1. Separation of body and soul.
 - 2. Sin is the cause of death.
 - B. The Intermediate State.
 - 1. Sheol (Hades) - a place and a condition.
 - 2. False theories.
 - a. Purgatory for the imperfectly cleansed.
 - b. Limbus patrum for O.T. saints.
 - c. Limbus infantum for unbaptized infants.
 - d. Soul-sleep.
 - e. Annihilation.
 - f. Second probation.
- II. General Eschatology.
 - A. Events Preceding the Second Coming.
 - 1. The calling of the Gentiles.
 - 2. Conversion of Israel.
 - 3. The anti-Christ.
 - 4. Signs and wonders.
 - B. The Coming Itself.
 - 1. The manner.
 - 2. The time--the millennial question.
 - Note: Berkhof is dogmatically amillennial; the Confession implies amillennialism but its vague terminology does not, to my mind, exclude premillennialism, the position to which I lean.
 - 3. The Resurrection.

Sam Moffett

IV. The Resurrection

Term used specifically of the Resurrection of the body.

1. One resurrection at the coming of Christ in judgment. Excludes two resurrections of the pre-mills.
2. Bodily resurrection:
 - a. Self-same bodies - identity
 - b. But different qualities - change

} analogy of body's change every 7 years.

I Cor. 15; II Cor. 5.

3. Body of the lost - a lacuna in Scripture. Little said same by analogy and contrast - body given adequate for their fate.

V. The Second (Final) Coming.

There are many parousias - Pentecost, destruction of Jerusalem - but a final coming. The doctrine of the Second Coming is vital part of the creed.

Manner - 1) comes to judgment.

2) comes to initiate final state - cataclysmic inbreak from above.

1. Time:
 - a) No indication of time - save (1) that the calling of the Gentiles will precede it, (2) and a larger conversion of the Jews will precede it; and (3) the appearance of the Antichrist; (4) signs and wonders.

2. Manner

- (1) It will be personal.
- (2) It will be physical, visible.
3. It will be sudden.
4. It will be at an unknown time.
5. It will be triumphant and glorious.

3. Purpose:

1. The general resurrection.
2. The final judgment.
3. The initiation of the final state.

VI. The Last Judgment.

Krōsis means more than judgment - the inbreak of the transcendental and the initiation of the new state.

1. Christ will be the judge, because he is medicus, rejected. homo verus. Then will God's ways be justified - the theodicy.

VIII. The Millennial Question

The Westminster Creeds must be construed as permitting a + post.

The Presb. church does not wish to interfere with pre views, insofar as it does not reject explicit statements in the creed, and is not divisive.

It is not possible for pre to repudiate posts or a's as liberals or modernists.

Kuizenga not satisfied with pre, post, a.

1. Objections to Post:

a. Does not reckon seriously with apostasy + tribulation to come.

b. Does not reckon seriously enough with conception of crisis, eschatology and the cataclysmic inbreak of new spiritual power.

Mat. 24: 29-31, 35-44. Heb. 12: 26-27, II Pet. 3: 10-13; Matt 19: 28.

c. Wedded, for some time, to evolutionism, and false conception of continued upward trend. But Biblical concept of end is transcendental, not natural.

d. Does not reckon seriously enough with reasonably literal interpretation of prophecy.

2. Objections to A:

a. Spiritualizes prophetic passages too much.

b. Does not reckon enough with great prophetic passages about triumph of gospel, peace, triumph of righteousness in the earth.

c. Seems possible a pre-millennial spiritual coming, which is not a final coming - which leaves room for earthly triumph, apostasy, eternal state afterward.

3. Objections to Pre:

a. Kinds of pre: - mild, extreme and dispensational.

Mild - accept final coming as pre-millennial, and after that the final state.

b. Tends to extreme literalism that from time to time becomes grotesque.

c. Attempts to write out detailed program of the last days.

d. Extreme pre tends to become non-ethical, unethical and anti-social.